

DELVING INTO THE DEPTHS OF HISTORY: A CODICOLOGICAL STUDY ON TWO MANUSCRIPTS OF 'TANBIHUL MASYI AL-MANSUB ILA THORIQ AL-QUSYASYI' BY SHEIKH ABDURRAUF AS-SINGKILI

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ABSTRACT

Nusantara manuscripts are one of the cultural assets in Indonesia that have high value in the history of Indonesian culture. Many of the cultural research experts and activists have researched and studied in depth the manuscripts of the archipelago. Most of the archipelago manuscripts that are hundreds of years old are in very poor physical condition. This research aims to describe the ins and outs and the physical condition of two manuscripts of copies of the book *Tanbihul Masyi al-Mansub ila Thoriq al-Qusyasyi* by Sheikh Abdurrauf bin Ali al-Fanshuri as-Singkili. This research uses a descriptive-qualitative method with a codicological approach based on primary reference sources, namely two manuscript copies of *Tanbihul Masyi al-Mansub ila Thoriq al-Qusyasyi*. The secondary data sources are articles, books, and literature related to codicology studies. Based on the results of research related to the ins and outs of manuscripts, it is revealed that the two manuscripts of the copy of *Tanbihul Masyi* between the Lengkong version of West Java and the Pustaka Kitab Jawi Lama Pantonlabu Aceh version have very different physical aspects. The Lengkong version of the manuscript, which is a ± 165 year old copy, is in poor physical condition, with many sheets and writings missing and illegible. The manuscript can only be seen digitally through the website. While the manuscript version of Pustaka Kitab Jawi Lama is in good physical condition and well preserved because it has been copied and reproduced for the public to enjoy.

Keywords: Codicology, Manuscript Criticism, Sheikh Abdurrauf as-Singkili, *Tanbihul al-Mansub Ila Thoriq al-Qusyasyi*.

ABSTRAK

*Naskah Nusantara merupakan salah satu aset budaya di Indonesia yang bernilai tinggi dalam sejarah kebudayaan Indonesia. Banyak dari para pakar peneliti budaya dan aktivis yang meneliti dan mengkaji secara mendalam naskah nusantara. Sebagian besar naskah nusantara yang berumur ratusan tahun kondisi fisik dan keadaannya sangatlah buruk. Penelitian ini bertujuan untuk mendeskripsikan seluk beluk dan kondisi fisik dari dua naskah salinan kitab *Tanbihul Masyi al-Mansub ila Thoriq al-Qusyasyi* karya Syekh Abdurrauf bin Ali al-Fanshuri as-Singkili. Penelitian ini menggunakan metode deskriptif-kualitatif dengan pendekatan kodikologi berdasarkan sumber acuan primer, yakni dua naskah salinan kitab *Tanbihul Masyi al-Mansub ila Thoriq al-Qusyasyi*. Adapun sumber data sekunder berupa artikel, buku, dan literatur yang berkaitan dengan kajian kodikologi. Berdasarkan hasil penelitian terkait seluk beluk pernaskahan terungkap bahwa dua naskah salinan kitab *Tanbihul Masyi* antara versi Lengkong Jawa Barat dan versi Pustaka Kitab Jawi Lama Pantonlabu Aceh mempunyai aspek fisik naskah yang sangat berbeda. Naskah versi Lengkong yang merupakan salinan berusia ± 165 tahun kondisi fisiknya buruk, banyak lembaran dan tulisan yang hilang serta tidak terbaca. Naskahnya pun hanya dapat dilihat secara digital melalui laman website. Sedangkan naskah versi Pustaka Kitab Jawi Lama dalam kondisi fisik yang bagus dan terawat karena sudah di salin dan perbanyak untuk dinikmati masyarakat.*



Kata kunci: *Kodikologi, Kritik Naskah, Syekh Abdurrauf as-Singkili, Tanbihul al-Mansub Ila Thoriq al-Qusyasyi*

INTRODUCTION

Classic manuscripts basically do not only come from Arab scholars. However, there are also many classic manuscripts written by Nusantara scholars. In Indonesia, there are many ancient manuscripts, most of which are hundreds or even thousands of years old, which are stored in original or digital form. However, many manuscripts are lost or owned by foreign countries. Nusantara manuscripts that are neatly stored in museums can be accessed directly by visiting museums that contain classical manuscripts. Meanwhile, manuscripts that are stored digitally are certainly easier to access by visiting the manuscript collection website. Manuscripts with the content of Sufism studies have become one of the most popular for researchers to study both internally and externally.

Manuscripts that have received much attention include sufism, fiqh, hadith, tawhid, philosophy, and theology. Manuscripts with the content of Sufism studies were written by many Nusantara scholars. One of them was written by an Acehnese scholar named Sheikh Abdurrauf bin Ali al-Fanshury as-Singkili or better known as Abdur Rauf as-Singkili who was popular in the 17th century. Abdurrauf as-Singkili had a brother who was also a Sufism figure named Hamzah al-Fanshury (Ridwan, Jannah, & Gunawan, 2022, p. 213). He wrote various works, one of which is a book in the field of Sufism in the 17th century, namely *Tanbihul Masyi al-Mansub ila Thoriq al-Qusyasyi* (Guidelines for Those Who Follow the Tariqah of al-Qusyasyi) which contains teaching about the dignity of seven, wahdatul wujud and some of the teachings of his teacher when seeking knowledge. The *Tanbihul Masyi* manuscript has of course been copied many times by his disciples. One of the manuscript copies is in Lengkong, West Java, where a considerable inventory of manuscripts has been conducted. The community collection is called Iim Abdurrohman which has been digitized with the code number DS0012 00005.

The manuscript of *Tanbihul Masyi*, which was copied by many of his students, was then disseminated and studied by the kyai of Islamic boarding schools and academic activists. One of the manuscripts now kept in a private library in Lengkong, West Java, is a copy that can be viewed. The *Tanbihul Masyi* manuscript has also been reviewed and edited by an Indonesian philologist, Oman Fathurrahman, of which there are four copies, two are stored at PNRI Jakarta with code numbers A 655 and A 101, while the other two are stored at UB Leiden Netherlands with code numbers Or. 7031 and Or. 7030 (Abdullah, 2019).

The copy of *Tanbihul Masyi* manuscript in Lengkong is a manifestation of the existence of Islamic knowledge in the nusantara. The book examines the science of Sufism by referring to his teacher in Medina, al-Qusyasyi. Some scholars say that the original Arabic text of *Tanbihul Masyi* was translated into Javanese Pegon by Abu Muwafa (Jabar, 2022). In addition, there is a copy that is still being copied and reproduced, namely the *Tanbihul Masyi* version of Pustaka Kitab Jawi Lama, where the text is already in the form of *kitab kuning* and can be owned by the public.

Studies that discuss manuscripts are mostly studied using branches of philological studies such as codicology and textology. As for this research, it uses codicological studies by revealing the physical side of the manuscript externally. According to Fathurrahman, in (A'la, 2019) the objects studied in codicology studies

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are related to the ins and outs of manuscripts such as manuscript materials, manuscript age, manuscript writing place, manuscript writing estimates, manuscript history, manuscript storage, illumination and colophons in manuscripts. By studying codicology, researchers can find out the manufacturing techniques and when the manuscript was made, manuscripts that are already known to the process and when they were made can add to prehistoric relics, most of which are only shown to the public without knowing when they were made and how they were made.

Research on ancient manuscripts using codicological studies has been carried out by several previous researchers including: (1) *Tanbih Al-Masyi Menyoal Wahdatul Wujud: Kasus Abdurrauf Singkel Di Aceh Abad 17 Karya Oman Fathurrahman* (Abdullah, 2019) discusses the interpretation of the teachings of wahdatul wujud from two figures of the falsafi and amali schools of Sufism; (2) *Empat Manuskrip Al-Qur'an Di Subang Jawa Barat: Studi Kodikologi Manuskrip Al-Qur'an* (Rohmana, 2018) discusses the aspects of manuscript materials and writing styles in four mushaf manuscripts in Subang, West Java; (3) *Kritik Naskah (Kodikologi) Atas Naskah Sejarah Ragasela* (Pawestri, Darsa, & Suryani, 2018) discusses the manuscript criticism of the three manuscripts of the History of Ragasela which consists of manuscript inventory, manuscript description, kinship between manuscripts, and determination of manuscript edition.

Robson (Robson, 1994) argues that codicology is the study of manuscripts. Furthermore, Baried (Baried, Soeratno, Sawoe, Sutrisno, & Syakir, 1985) explains that codicology is a science of codices. Codex is a handwritten material, which codicology is a science that studies the ins and outs of manuscripts such as materials, age, place of writing, physical condition of manuscripts, estimates of manuscript writing. Hermans and Huisman (1979/1980: 6) in Mulyadi (1994: 2) cited by Wardah (Wardah, 2012), stated that the term codicology was actually proposed by a Greek and French linguist named Alphonse Dain. He proposed it in lectures at the Ecole Normale Supérieure in Paris in 1944. However, the term became popular five years after Dain proposed the term codicology in 1949 through his book entitled "*Les Manuscripts*". According to him, codicology is a science related to manuscripts and does not study the things written in the manuscript. It can also be interpreted that codicology is a branch of science in philological studies to determine the condition and physicality of manuscripts or manuscripts.

Meanwhile, according to Prof. Dr. Nabilah Lubis in her book entitled "*Text Manuscripts and Philological Research Methods*" explains that codicology is a science that examines all things related to classical manuscripts. In Stefanie Brinkmann's book entitled "*From Codicology to Technology*", she writes the introduction to her book "*Besides the importance of the manuscript's content, the artistry they display, and their way of production are other parts of the cultural history of the book production. The usage certain writing materials, inks, and bindings provides knowledge about materials available and trade contacts, apart from being crucial for dating in codicology*". Adam Gacek in his book "*Arabic Manuscript: A Vademecum for Readers*" mentions codicology as the study of science of manuscripts and their interrelationship (Gacek, 2009). Another opinion also says, the expert on codicology and paleography of Byzantine and Slavic manuscripts, Dzurova, states that codicology is the study of codices and their



complex elements such as binding, materials, the integrity of pages in one manuscript volume, page size, fonts, decorations, and margin systems (Nikolova-Houston, 2008).

Indonesian philologists now define codicology as the science of codices. The scope of codicology includes the history of manuscripts, the place of manuscript writing or copying (scriptorium), manuscript storage, manuscript marketing, and how to catalog manuscripts (Robson, 1994, p. 63). It can be concluded that codicology is a branch of philology that studies all physical aspects of manuscripts (codices), namely materials in the form of handwriting or manuscripts with the object of study being manuscript material, manuscript content, fonts and colophons. As for determining the history of the manuscript and its age, of course it is not easy to know, sometimes the copyist does not write when the copy was written. Meanwhile, the materials used in writing manuscripts usually use *lontar* or *dluwang* which are often used in Java or use bark or animals.

METHOD

In a research method is a very important part of carrying out the research process so as to obtain valid and verified data. The material object in this research is manuscript criticism while the formal object is the manuscript of *Tanbihul Masyi al-Mansub ila Thoriq al-Qusyasyi* by Sheikh Abdurrauf as-Singkili using a codicological approach. Manuscript criticism is used as a material object in this research because researchers will conduct an assessment of the physical components of the manuscript or codex consisting of manuscript history, manuscript copying, manuscript storage, manuscript materials, and manuscript conditions.

This research can be categorized as philological research with the object of classical manuscripts. According to Bogdan and Taylor quoted by Lexy. J. Moleong (Moleong, 2007) qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from the objects observed. The form of application is by researchers describing, explaining and analyzing two *Tanbihul Masyi* manuscripts from different copyists in the form of text in the form of explanatory descriptions without any data in the form of numbers or measuring instruments. The qualitative descriptive research method here aims to find out comprehensive information about manuscript criticism of two manuscripts of *Tanbihul Masyi* by Sheikh Abdurrauf as-Singkili.

The data sources in this research are divided into two sources, namely, primary data sources and secondary data sources. The primary data sources of this research are two manuscripts of *Tanbihul Masyi al-Mansub ila Thoriq al-Qusyasyi* by Abdurrauf as-Singkili from two different collections. The first manuscript is from the collection of Pustaka Kitab Jawi Lama in Panton Labu, Aceh, while the second manuscript comes from Lengkong (Kuningan) West Java in the collection of Iim Abdurrohim. Secondary data sources are books, articles, and literature related to the manuscript and its approach.

The data collection technique used by researchers is reading and recording technique, researchers read the *Tanbihul Masyi* manuscript carefully and repeatedly to get accurate and relevant data with the approach used. After the researcher read the manuscript carefully, the next stage was to record the findings data in accordance with the focus of the research, namely manuscript criticism of the material, age, place of writing, manuscript storage, physical condition of the manuscript and others. After the

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data has been collected, the final stage in the data collection technique is to recheck all the data recorded by re-reading and discussing with the research group.

The data analysis technique used refers to the Miles and Huberman model which consists of 3 stages: data reduction, data presentation, and conclusion drawing (Miles, Huberman, & Saldana, 2014). In the first stage of data reduction, researchers focused on data showing the history of manuscripts, manuscript storage, manuscript materials, manuscript conditions or manuscript copying (scriptorium), manuscript trading, and cataloging. Furthermore, in the data presentation stage, researchers present the findings that have been compiled as a whole in the form of paragraphs and the results of the analysis along with their interpretations. The final stage of drawing conclusions, researchers provide conclusions that have previously been double-checked and validated in the form of narrative text.

RESULT AND DISCUSSION

Based on the researcher's exploration of Abdurrauf as-Singkili's *Tanbihul Masyi* classic manuscript from 2 different copy versions (see table 1), at this stage the researcher will present the results of the research and data analysis in the form of tables and descriptive descriptions. The data obtained by researchers are in the form of facts related to the history of manuscripts and the kinship between manuscripts. Based on the focus of the research, the purpose of this study is to describe the facts on the manuscripts which include: basic material of the manuscript, age of the manuscript, manuscript writing tools, manuscript storage, physical condition of the manuscript, manuscript title, manuscript cover, manuscript numbering, language, font, and type of manuscript, number of pages.

Table 1. The findings of the two manuscript copies of *Tanbihul Masyi*

No.	Facts in the Script	Manuscript Copy of Lengkong Version	Manuscript Copy of the Library Version of Kitab Jawi Lama
1.	Scripting materials	European paper with watermark	Modern paper without watermark
2.	Manuscript stationery	Traditional writing ink	Modern printing ink
3.	Age of manuscript	± 165 years	Unknown
4.	Copy date	Jumadal Ula 7 th , 1294 H or November 23 rd , 1858 M	Safar 10 th , 1430 H or February 6 th , 2009 M (last copied)
5.	Manuscript storage	Private collection of Iim Abdurrohman, Lengkong, Kuningan, West Java	Pustaka Kitab Jawi Lama, Pantan Labu city, Aceh
6.	Physical condition of the manuscript	Damaged, ugly, many writings are missing and unreadable	Pretty good, legible and clear writing

After a complete explanation of the results of the research on the two *Tanbihul Masyi* texts above, the complete discussion is as follows.

7.	Title of the manuscript	تنبيه الماشي المنسوب إلى طريق القشاشي	وصية الشيخ إلى طريقة الشطارية تنبيه الماشي المنسوب إلى طريق القشاشي
8.	Manuscript cover	No cover	There is a plain white cover
9.	Numbering of website and the manuscript	DS 0012 00005, HMML DREAMSEA	Google Drive collection of <i>kitab kuning jawi</i> by Arab and Nusantara scholars
10.	Manuscript language	Arabic language	Arabic language
11.	Fonts of the writings in the manuscript	Arabic/Hijaiyyah letters	Arabic/Hijaiyyah letters
12.	Khat type	Khat Naskhi	Khat Naskhi
13.	Colophon of the manuscript	وكان الفراغ من كتابة هذه الرسالة تنبيه الماش في يوم الاسنين سبعة عشر هلالا من الرمضا بعد الالف من الهجرة النبوة صلى الله عليه وسلم	قد اکتبت هذه الرسالة في الجمعة ١٠ صفر ١٤٣٣ هـ المعادل بالتاريخ ٦ فبراير ٢٠٠٩م على اجتهاد الشقيقان الفقيران لتعظيم شيخانهما أعني الشيخ توانكو بكيند ومحمد زاني سورو لوبوك فاندان كودو والشيخ عبد القادر توانكو سوتان سينار وسوراو جويداك وسلم جمبتان بارو كودو. رحم وغفر الله تعالى لهما باجتهادهما ولوالديهما ولمشايخهما ولآلهما في الدنيا والآخرة آمين يا رب العالمين
14.	Manuscript paper size	20.5 × 16 cm	No listed
15.	Manuscript page	± 300 pages	70 pages

1. Manuscript Material

According to Wardah (Wardah, 2012) manuscript material is something that is used to engrave signs or symbols that come from certain materials such as bamboo in China, palm leaves in India and Southeast Asia, clay slabs in the Middle East Mesopotamia area and papyrus in Egypt. In Indonesia itself, manuscript materials use materials found around the community such as *lontar* leaves, nipah, coconut, and others or from animal skins, bark, bamboo, *dluwang*, and rattan. After cooperative

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relations with China, Arabia, and Europe factory-made paper entered and became popular in Indonesia.



Figure 1. European paper manuscript material without watermark.

The manuscript materials used in the two copies of *Tanbihul Masyi* are European paper and Asian paper or yellow paper. In the Lengkong version of the manuscript copy above (figure 1), the paper used is European paper with no watermark and the countermark is usually found on the lower sides of the paper along with the watermark. The watermarked paper can help to determine the approximate age of the manuscript which does not include the time of writing.

Paper with watermarks usually looks shaded or transparent on the paper when the paper is exposed to light. However, on the paper material of the Lengkong version of the *Tanbihul Masyi* manuscript there is no watermark because it is suspected that the part with the watermark has been cut because most of the European paper is large in size which is then cut according to the manuscript written. So, it can be interpreted that the watermark and countermark in European paper on the *Tanbihul Masyi* manuscript have disappeared because the paper was cut into several parts.

While the paper for the manuscript version of the *Pustaka Kitab Jawi Lama* uses Asian paper or yellow paper. Yellow paper was first produced by Indians in 1681. Governor Speelman was seen getting a letter written on yellow paper in Batavia. However, the yellow paper used to write the *Tanbihul Masyi* manuscript is included in modern Indonesian paper which is only yellow in color to make it look more like the original manuscript. The yellow paper or Asian paper in this study does not look yellow like the printed version because the book has been scanned with a scanner (see figure 2).

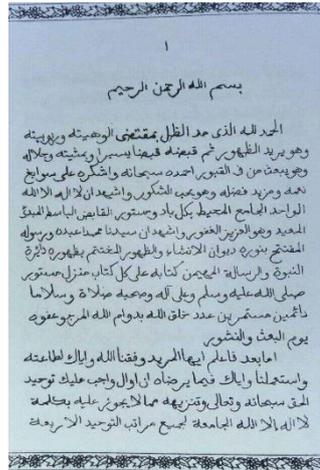


Figure 2. Manuscript material yellow paper/Asian paper.

2. Manuscript Stationery

Stationery according to Encyclopedia Britannica (2002) in (Wardah, 2012) is a tool used to write or draw with a colored liquid such as ink, which is moved by the writer's arm. However, not all writing instruments use ink. For example, such as traditional writing tools pointed stones and reed pens or small bamboo.

The type of writing instrument used to write a copy of the Lengkong version of *Tanbihul Masyi* is traditional writing ink or also known as Indian ink. This traditional writing ink comes from a mixture of black soot with starch dissolved in water. Most of the Nusantara manuscripts are written using black ink, but in the manuscript copy of *Tanbihul Masyi* there are some writings that use red or maroon ink. It looks like the picture below (figure 3).



Figure 3. The Lengkong version of the manuscript uses traditional black and maroon ink.

Meanwhile, the manuscript copy of the Pustaka Kitab Jawi Lama version uses manufactured writing ink, which is printing ink that is thicker and more viscous than ballpoint pens and is packaged in the form of cans or tubes. The printing ink used to write the copy of the book is modern and is also widely used in printing books and books. Printing ink was first made from soot mixed with varnish or boiling linseed oil.

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However, there are also those who use carbon and typewriter ribbons as the basic ingredients of printing ink. Meanwhile, the manufacture of printing ink in modern times now uses coloring materials/pigments, binders/varnishes and auxiliary/additive materials (See figure 4).



Figure 4. Modern factory-made printing ink.

3. Age and Copy Date of Manuscript

Determining the age of a manuscript can be based on internal evidence or determining the age of the manuscript by using evidence contained in the manuscript related to its writing. Many authors do not add evidence of when the manuscript was written, however, some write it at the beginning or manggala and at the end or what we call colophon (Kamidjan, 2018). As for the two manuscripts in this study, it can be seen from the date of copying of the Lengkong version of *Tanbihul Masyi* on Jumadal Ula 7th, 1294 H or November 23rd, 1858 M it can be ascertained that the age of the manuscript is \pm 165 years written at the end of the manuscript or colophon.

As for the manuscript copy of the Pustaka Kitab Jawi Lama version, it was copied on Safar 10th, 1430 H or February 6th, 2009 M. The age itself cannot be ascertained because looking at the colophon the manuscript is written in 1430 H or 2009 M. This means that this manuscript cannot be said to be an ancient manuscript because it is still less than 50 years old. The manuscript can be said to be an ancient manuscript if it is more than 50 years old.

4. Manuscript Storage

Manuscripts that are hundreds of years old with perishable conditions are certainly stored in various places to keep them preserved, such as national libraries, museums, boarding schools, agencies and literary institutions. However, there are also some manuscripts that are kept privately as private collections of people in certain regions. In this study, two manuscript copies of *Tanbihul Masyi* are in two different places. The manuscript copy of the Lengkong version is kept in the private collection of a community named Iim Abdurrohim in the village of Lengkong, Kuningan, West Java.

As for the Pustaka Kitab Jawi version, the manuscript is stored in the Pantonlabu area, Aceh. There are many rare Jawi books on the market. The books stored in the Pustaka Kitab Jawi Lama can be obtained and accessed by the general public to just look at and can also buy them. However, for the Lengkong version, the copy can only be enjoyed digitally due to the damaged and fragile condition of the book.

5. Physical Condition of Manuscript

The form and physical condition of a manuscript is certainly not all in good condition and can be read. Most of the manuscripts stored in libraries and museums are already in a bad condition and are not possible to touch. Manuscripts with hundreds of years of age are certainly weathered and eaten by age. So, it can be interpreted that the condition of most manuscripts is bad, unreadable and many parts of the manuscript are missing and even torn.



Figure 5. Physical condition of manuscript copy of *Tanbihul Masyi* in Lengkong version

The manuscript copy of the Lengkong version measuring 20.5 x 16 cm (figure 5) clearly shows that the condition of the manuscript has been damaged, torn, and even some writings are no longer legible. This is due to the age of the manuscript which is hundreds of years old. When the manuscript will be digitized, it needs a tool, namely a clamp so that the condition of the manuscript can be seen clearly when taking photos. The maintenance is also very concerned, it can be seen from the picture above that the maintenance and storage are done very carefully so as not to increase the damage to the manuscript. While the manuscript version of Pustaka Kitab Jawi Lama with a total of about 70 pages still looks good, clear, and easy to read. This is because the manuscript continues to be reproduced by printing so that it can be read by connoisseurs of Nusantara manuscripts.

6. Manuscript Title

In the two manuscript copies of *Tanbihul Masyi*, it is known that the title of the two manuscripts is *تنبيه الماشي المنسوب إلى طريق القشاشي*, in the manuscript copy of the Lengkong version, the title of the manuscript is not shown on the first page. However,

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in the description of the manuscript, the website manager lists the title of the manuscript with the same title as the Pustaka Kitab Jawi version. The meaning of *Tanbih al-Mashi al-Mansub ila Tariq al-Qusyasyi* is the guidelines for those who follow the Tariqah of al-Qusyasyi.

7. Manuscript Cover

The cover or cover on the manuscript is a form of manuscript maintenance so that it is not easily damaged when read by the public, the manuscript cover is usually made of thicker paper so that it can protect the paper inside. However, there are also many manuscripts that are not given a cover by the author so that the contents of the manuscript are scattered and lost. In the two manuscript copies of *Tanbihul Masyi*, the Lengkong version explained that there was no cover on the manuscript in the form of sheets of paper that were not bound and given a cover. Meanwhile, the Pustaka Kitab Jawi Lama version has a white cover with light green ornaments. (See figure 6).

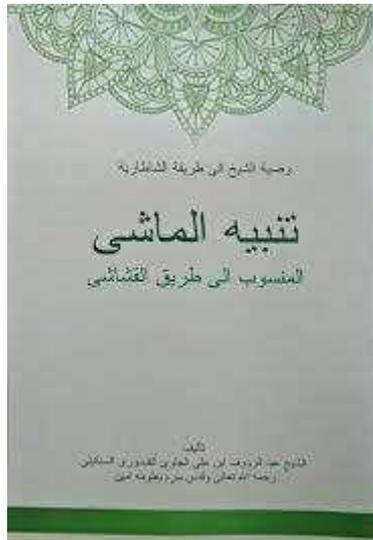


Figure 6. Cover of *Tanbihul Masyi* by Pustaka Kitab Jawi Lama.

8. Website Numbering and Pages

The manuscript copy of the Lengkong version of *Tanbihul Masyi* kept as a private collection by Iim Abdurrohim is stored in the Digital Repository of Endangered and Affected Manuscripts in Southeast Asia (DREAMSEA). It can be accessed through the link <https://www.hmmlcloud.org/dreamsea/detail.php?msid=3>. This manuscript has the manuscript code DS 0012 00005 HMML; DREAMSEA. As for the manuscript copy of *Tanbihul Masyi* version of Pustaka Kitab Jawit stored in Pantanlabu area, Aceh, Tel: 0821-6144-9947, <https://maps.app.goo.gl/vdZ4x9RYvPe8zoMm8>. However, this manuscript is also available in PDF form stored on Dzulkifliamnan87's personal blog on the page <https://dzulkifliamnan87.wordpress.com/2019/01/03/kitab-kitab-syaikh-abdurrauf-al-sinkili-tanbih-al-masyi/>. The manuscript can be accessed through

the following link
<https://drive.google.com/open?id=18XWrmu1kzLzLQDRFc2SrMRg7dw8l54zm>.

9. Manuscript Language, Fonts, and Khat Types

As has been explained, the *Tanbihul Masyi* manuscript is evidence of the spread of Islam in the archipelago. Since the 13th century, many Sufi scholars have come to Indonesia to spread Islam in the archipelago. One of the proofs of the spread is the writing that is immortalized in the form of manuscripts. Islamic manuscripts, especially Sufism, occupy the largest number of manuscripts scattered in the archipelago (Fathurahman, 2015). Then, these manuscripts underwent a process of scientific transmission. To facilitate the transmission of these teachings, two groups of manuscript languages were formed, namely writing manuscripts using Arabic and writing using local languages. The language used in the *Tanbihul Masyi* manuscript, both in the Lengkong version and the Pustaka Kitab Jawi Lama version is Arabic. In addition, the letters used are also Hijaiyyah letters. Hijaiyyah letters symbolize the Arabic language (Imroatun, 2020).

The rule of writing khat has been around for a long time. Precisely during the reign of the late Umayyads until the middle of the reign of the Abbasids. al-Makmun as the ruling caliph at that time set the rules of khat al-Aqlam as-Sittah (six main writings), namely *Tsuluts*, *Naskhi*, *Muhaqqaq*, *Raihaniy*, *Riq'ah*, and *Tauqi* (Laubaha & Umar, 2021). One of the most widely used types of khat is khat Naskhi. Khat Naskhi is easy to write and easy to read (Laubaha & Umar, 2021). In general, khat Naskhi is commonly used in the Qur'anic mushaf. However, it is often also used in Arabic texts or manuscripts. As found in the *Tanbihul Masyi* manuscript. The type of khat used is khat Naskhi, both in the Pustaka Kitab Jawi Lama version. (See

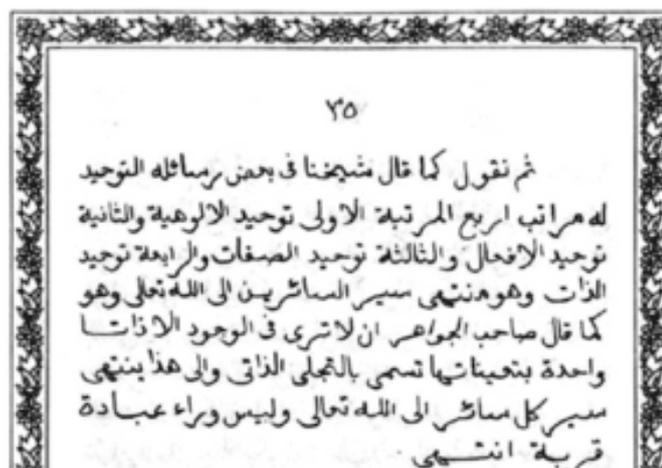


Figure 7. Language, Fonts, and Khat Type of the Lengkong Version of *Tanbihul Masyi* Copy Manuscript.

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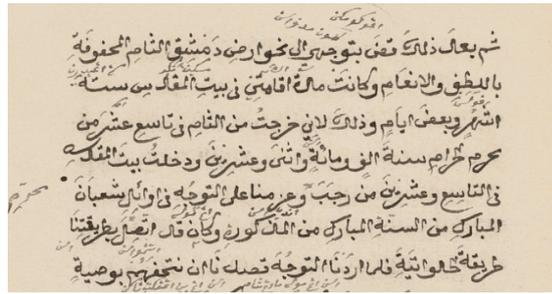


Figure 8. Language, Fonts, and Khat Type of Manuscript Copy of *Tanbihul Masyi* by Pustaka Kitab Jawi Lama.

10. Manuscript Colophon

The end of a manuscript is usually closed with a note containing information from the author or copyist. This closing note is called a colophon (Hidayat, et al., 2020). According to Dain in (Hidayat, et al., 2020) the colophon is the final part of a manuscript. However, the colophon is not included in the text of the manuscript even though it is at the end of the manuscript (Iswanto, Masfiah, & Maknun, 2019). In general, the writing on the colophon forms a triangle. However, there are also some writings in the colophon that do not form a triangle. The colophon is written to resemble the content of the manuscript text, which is in the form of paragraphs (Buduroh, 2023).

The information in the colophon is usually related to the copied manuscript and the copy itself (Hidayat, et al., 2020). The information in the copied manuscript consists of the author's identity, time and place of writing, circumstances, and purpose of writing the manuscript. As for the copy of the manuscript, the related information is in the form of the name of the copyist, the time and place of copying, the details of the manuscript, the owner of the manuscript, and the source manuscript. Fathurahman in (Iswanto, Masfiah, & Maknun, 2019) revealed that the colophon acts as a determinant in knowing the age and identity of a manuscript. In the two manuscript copies of *Tanbihul Masyi*, namely the Lengkong version and the Pustaka Kitab Jawi Lama version, there is a colophon at the end of the manuscript page. (See figure 9).

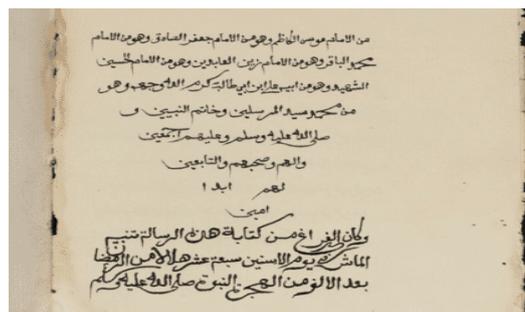


Figure 9. Colophon of the Lengkong Version of *Tanbihul Masyi* Copy Manuscript.



Figure 10. Colophon of Manuscript Copy of *Tanbihul Masyi* Version of Pustaka Kitab Jawi Lama.

CONCLUSION

Research on two copies of the Lengkong version of *Tanbihul Masyi* and the Old Jawi Book Library version shows that there are quite significant physical differences. The physical condition of the Lengkong version is poor and incomplete. It can be seen from the paper material and stationery used, as well as the information contained in the manuscript colophon. The Lengkong version of the *Tanbihul Masyi* copy is a manuscript that is \pm 165 years old. Based on its physical condition, the Lengkong version of the manuscript cannot be used freely. Currently, the manuscript can only be used via the digital version.

This is different from the physical condition of the manuscript copy of the *Tanbihul Masyi* version of the Old Jawi Book Library version. The physical condition of this manuscript is still good and intact. Because the manuscript continues to be copied and copied. This is intended so that people can easily enjoy the text. Apart from that, the use of paper and writing tools that are quite modern makes it easier for manuscripts to continue to be reproduced. Because the manuscript can be read well and the integrity of the contents of the manuscript is always maintained, so that the manuscript copy of the Old Jawi Book Library version can be used freely and is easy to find.

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